

KEEP BOYS ON FARM.

PROPAGANDA STARTED BY A CHICAGO MAN.

William H. Thompson Believes That the Environments of the Old Homestead Are Best for the Youths of Our Land.

A new propaganda to keep boys on the farm has been started by William H. Thompson of Chicago, president of the National Live Stock exchange. Mr. Thompson knows what farm and town life are. He was reared in the country and has won success in the city, and he believes the average farmer's son would be better off if he stayed on the farm. He admits that many country boys win fame and fortune in the cities, but he argues that for every successful one there is a horde that barely make both ends meet. But Mr. Thompson goes beyond existing conditions. He believes farmers can do much better than heretofore, and he looks to education as the means of improving their condition and making the farm more attractive for the boys.

In discussing the problem Mr. Thompson says:

"The cry for the past 50 years has been 'To the city.' That was beneficial for a time, and a sign of progress, but we ought now to raise the cry 'To the country.' The country is deserted by the boys, and the city cannot provide remunerative labor for all who come. For the social peace of our



WILLIAM H. THOMPSON.

country the tide must change and flow back again. For the betterment of our commercial interests some of our young men should turn their attention to the farm and the raising of produce. Among the large number of successful farmers you will find a small percentage whose sons have chosen the farm life. Their early school days on the farm were spent in reading of men and events that had nothing to do with country life. Soldiers, statesmen, lawyers, ministers, bankers, and even politicians figure upon every page of their district school readers. Scarcely was mention made of any man who had led a successful life on the farm.

"The farmer's children are as a rule the natural farmers of the country. What they become in after life is determined by their early education. At the district school the farmer's son lays the foundation for his future, and his ideas are largely influenced by reading books treating on men and objects which seem to him to be of an outside world. Why not change this? Let his books speak of some of our great men who have been farmers and there are thousands of them. Let him study the things he comes in contact with every day. Let him be taught he can improve his condition by adopting improved methods of production. This will make him more interested in farm life and more contented. It will fire his ambition to excel in his father's calling. It will make him a better man, a better farmer and a better citizen. It will keep many boys in the country and relieve the cities of their congestion. There will be more ground cultivated and better results. The strains of live stock will be improved and the farmer will get more money. In every way such a change will be a benefit to the farmer boys and to the country at large."

Mr. Thompson presented his proposition in an address before the National Live Stock exchange, and he is urging agricultural and live stock papers to carry on a crusade along the lines he has mapped out.

First Publishers of Chaucer.

The first collected edition of Chaucer's works was published by Pynson, who issued the first of the three parts in 1526. In 1532 there followed an edition by Thynne, and others appeared in 1561, 1598, 1602 and 1687, to say nothing of that which came from the house of Lintot in 1721, which has the distinction, in the opinion of scholars, of being the worst ever printed. The name of Thomas Tyrwhitt is justly remembered in connection with Chaucer and this by reason of the scholarly edition of the "Canterbury Tales," 1775-8, to which he added information notes and a glossary. Not until Dr. Furnival produced his six-text volume in 1868, was Tyrwhitt's work as a whole, superseded.—New York Post.

The Sounds of Animals' Voices.

The roar of a lion can be heard farther than the sound of any other living creature. Next comes the cry of a hyena and then the hoot of the owl. After these the panther and the jackal. The donkey can be heard fifty times farther than the horse, and the cat ten times as far as the dog. Strange as it may seem, the cry of a hare can be heard farther than that of either the cat or the dog.

THE "WHITE DEATH."

Remarkable Mist in the Rockies Which Often Proves Fatal.

Of all the natural phenomena peculiar to the Rocky Mountain region none is more strange or terrible than the mysterious storm known to the Indians as "the white death." Scientific men have never yet had an opportunity of investigating it, because it comes at the most unexpected times and may keep away from a certain locality for years. Well-read men who have been through it say that it is really a frozen fog. But where the fog comes from is more than any one can say. This phenomenon occurs most frequently in the northern part of Colorado, in Wyoming and occasionally in Montana. About two years ago a party of three women and two men were crossing North Park in a wagon in the month of February. The air was bitterly cold, but dry as a bone and motionless. The sun shone with almost startling brilliancy. As the five people drove along over the crisp snow they did not experience the least cold, but really felt most comfortable, and rather enjoyed the trip. Mountain peaks fifty miles away could be seen as distinctly as the pine trees by the roadside. Suddenly one of the women put her hand up to her face and remarked that something had stung her. Then other members of the party did the same thing, although there was not an insect in sight. All marvelled greatly at this. A moment later they noticed that the distant mountains were disappearing behind a cloud of mist. Mist in Colorado in February? Surely there must be some mistake. But there was no mistake, because within ten minutes a gentle wind began to blow, and the air became filled with fine particles of something that scintillated like diamond dust in the sunshine. Still the people drove on until they came to a cabin where a man signalled them to stop. With his head tied up in a bundle of mufflers, he rushed out and handed the driver a piece of paper on which was written: "Come into the house quick, or this storm will kill all of you. Don't talk outside here."

Of course no time was lost in getting under cover and putting the horses in the stables. But they were a little late, for in less than an hour the whole party was sick with violent coughs and fever. Before the next morning one of the women died with all the symptoms of pneumonia. The others were violently ill of it, but managed to pull through after long sickness.

INGRATITUDE

To the Great Servants of the Commonwealth in Ancient Greece.

Probably the early Greeks and particularly the Athenians were least grateful to their great men. There was a predisposition to fickleness and to hasty judgment in the Greek character, as well as a strong jealousy of any individual who seemed likely to attain a preponderating power in the state; and their political and judicial system unfortunately supplied no compensating check. Their leaders were thus sacrificed alike in good and evil fortune, and a list of those who fell victims would be a long one. Aristides (the "Just"), Miltiades, Themistocles, Socrates and Timotheos are a few of the great men who ended their lives in unmerited exile or by judicial murder. Sometimes after defeat there was a general butchery of the unlucky leaders. The Carthaginians were also noted for their ingratitude to the great servants of the commonwealth, and this, no doubt, helped to handicap them in the struggle with Rome, where a wiser policy was pursued. Spain, amongst moderns, has been most neglectful of the just claims of her great men. The caprice and pride of a court may be as stupid, if not so violent, as a jealous and fickle mob.

A UNION PRINTER 52 YEARS.

Thomas J. Mattingly, an employe of the government printing office at Washington, D. C., has been a union printer 52 years. He was born in Virginia in 1827 and began his trade at the age of 10 and learned to be a pressman as well as compositor. He joined Columbia Typographical Society in 1848 on attaining his majority, and has



THOMAS J. MATTINGLY.

since carried a union card. Mr. Mattingly has been a proofreader in the government printing office for the past 23 years, and he read proof on the entire publication of the Rebellion Records, the printing of which covered a period of about 15 years, and attained a knowledge of that stupendous compilation possessed by no other employe of the government office. He enjoys good health, and good-humoredly considers himself still one of "the boys."

Up to date it is estimated that 1,000 deer have been killed in the Maine woods the present season, the hunters being mostly from other states.

TALMAGE'S SERMON.

DEPLORES PREVAILING SPIRIT OF UNREST.

The True Source of Usefulness and Happiness Is a Christian Life—The Cause of Discontent—Fixed Spiritual Condition.

(Copyright, 1900, Louis Klopf, N. Y.) Washington, Nov. 25.—From an unusual text Dr. Talmage in this discourse rebukes the spirit of unrest which characterizes so many people and shows them the happiness and usefulness to be found in stability; text, Jeremiah li, 36, "Why gaddest thou about so much to change thy way?"

Homely is the illustration by which this prophet of tears deplores the vacillation of the nation to whom he wrote. Now they wanted alliance with Egypt, and now with Assyria, and now with Babylon, and now they did not know what they wanted, and the behavior of the nation reminded the prophet of a man or woman who, not satisfied with home life, goes from place to place gadding about, as we say, never settled anywhere or in anything, and he cries out to them, "Why gaddest thou about so much to change thy way?"

Well, the world has now as many gadabouts as it had in Bible times, and I think that that race of people is more numerous now than it ever was. Gadabouts among occupations, among religious theories, among churches, among neighborhoods, and one of the greatest wants of the church and the world is more steadfastness and more fixedness of purpose.

Examine Your Temperament. While seeking divine guidance in your selection of a lifetime sphere examine your own temperament. The phenologist will tell you your mental proclivities. The physiologist will tell you your physical temperament. Your enemies will tell you your weaknesses. If you are, as we say, nervous, do not become a surgeon. If you are cowardly do not become an engineer. If you are hoping for a large and permanent income, do not seek a governmental position. If you are naturally quick tempered, do not become a minister of the gospel, for while any one is disadvantaged by ungovernable disposition there is hardly any one who enacts such an incongruous part as a mad minister. Can you make a fine sketch of a ship, or a rock or house or face? Be an artist. Do you find yourself humming cadences, and do the treble clef and the musical bars drop from your pen easily, and can you make a tune that charms those that hear it? Be a musician. Are you born with a fondness for argument? Be an attorney. Are you naturally a good nurse and especially interested in the relief of pain? Be a physician. Are you interested in all questions of traffic and in bargain making? Are you apt to be successful on a small or large scale? Be a merchant. Do you prefer country life, and do you like the plow, and do you hear music in the rustle of a harvest field? Be a farmer. Are you fond of machinery, and are turning wheels to you a fascination, and can you follow with absorbing interest a new kind of thrashing machine hour after hour? Be a mechanic. If you enjoy analyzing the natural elements and a laboratory could entertain you all day and all night, be a chemist. If you are inquisitive about other worlds and interested in all instruments that would bring them nearer for inspection, be an astronomer. If the grass under your feet and the foliage over your head and the flowers which shake their incense on the summer air are to you the belles lettres of the field, be a botanist.

Following God's Call. Last summer a man of great genius died. He had the talents of twenty men in surgical directions, but he did not like surgery, and he wanted to be a preacher. He could not preach. I told him so. He tried it on both sides of the sea, but he failed, because he turned his back on that magnificent profession of surgery, which has in our time made such wonderful achievement that it now heals a broken neck and by the X ray explores the temple of the human body as if it were a lighted room. For forty years he was gadding about among the professions. Do not imitate him. Ask God what you ought to be, and he will tell you. It may not be as elegant a style of work as you would prefer. It may callous and begrime your hands and put you in suffocating atmosphere and stand you shoulder to shoulder with the unrefined and may leave your overalls the opposite of aromatic, but remember that if God calls you to do one thing you will never be happy in doing something else.

All the great successes have been gained through opposition and struggle. Charles Goodyear, the inventor, whose name is now a synonym all the world over for fortune added to fortune, waded many years chin deep through the world's scorn and was thrust in debtor's prison and came with his family to the verge of starvation, but continued his experiments with vulcanized rubber until he added more than can be estimated to the world's health and comfort, as well as to his own advantage. Columbus and John Fitch and Stephenson and Robert Bruce and Cyrus W. Field and 500 others were illustrations of what tenacity and pluck can do. "Hard pounding," said Wellington at Waterloo, "hard pounding, gentlemen, but we will see who can pound the longest." Yes, my friends, that is the secret, not flight from obstacles in the way, but "who can pound the longest." The

child had it right when attempting to carry a ton of coal, a shovelful at a time, from the sidewalk to the cellar, and some one asked her, "Do you ever expect to get all that coal in with that little shovel?" And she replied, "Yes, sir, if I work long enough." By the help of God choose your calling and stick to it. The gadabouts are failures for this life, to say nothing of the next.

Fixed Spiritual Condition. So also many are unfixed in regard to their spiritual condition and day after day and year after year go gadding about among hopes and fears and anxieties. They sing with great emphasis that old hymn which we have all sung:

"Tis a point I long to know;
Oft it causes anxious thought;
Do I love the Lord or no?
Am I his, or am I not?"

Why do you not find out whether you are his or not? There are all the broad invitations of the gospel. Accept them. There are all the assurances. Apply them. There are all the hopes of pardon and heaven. Adopt them. There is the King's highway. Start on it. Traveling any road, you are not satisfied until you have found out whether it is the right or the wrong road, and you climb up in the darkness to read the words on the finger board at the roadside to see if it be the right road, and if it be the wrong road you cross over to the right road. If you are on the sea, you want to know into what port you will run or upon what rocks you are in danger of crashing. This moment you have all the information pointing to the road that terminates at the gate of the Golden City and the voyage that anchors in the haven of eternal rest. Why go on guessing when you have all the facts before you? You ought to know by examination of chart and compass and thermometer in what latitude and longitude you are sailing, whether in the arctic or the tropics. A man who does not know whether or not he is a Christian is like a man who does not know whether he is a millionaire or a pauper. Better go to the records and find out. The Scriptures are the records. If you cannot there read your title, it is because you have no title, and you ought to begin anew. Start a new prayer, sing a new song, open a new experience.

So, alas, there are those who gad about among particular churches. No pastor can depend on them for a single service. At some time when he has prepared a sermon, after all prayer and all research, putting nerve and muscle and brain and soul into its every paragraph, these intermittent attendants are not there to hear it. While an occasional absence is excusable for the gratification of some wish to hear that which is consecrated or religiously oratorical in some other pulpit, when the pastor of a church with his eye calls the roll of attendance, by your presence in the old place practically answer, saying: "I am here to get the benefit of all the useful thoughts you may utter and of all the hymns that you may give out and of all the prayers you may offer. I, a soldier of Jesus Christ, am in my own place in the company, in the battalion, in the regiment, and when you command 'March!' I will march, and when you command 'Halt!' I will halt, and when you order 'Ground arms!' I will ground arms."

Neglecting One's Home. Among the race of gadabouts are those who neglect their homes in order that they may attend to institutions that are really excellent and do not so much ask for help as demand it. I am acquainted, as you are, with women who are members of so many boards of direction of benevolent institutions and have to stand at a booth in so many fairs, and must collect funds for so many orphanages and preside at so many philanthropic meetings, and are expected to be in so many different places at the same time that their children are left to the care of irresponsible servants, and if the little ones waited to say their prayers at their mother's knee they would never say their evening prayers at all. Such a woman makes her own home so unattractive that the husband spends his evenings at the clubhouse or the tavern. The children of that house are as thoroughly orphan as any of the fatherless and motherless little ones gathered in the orphanage for which that gadabout woman is toiling so industriously. By all means let Christian women foster charitable institutions and give them as much of their time as they can spare, but the first duty of that mother is the duty she owes to her home.

Hired help is a great advantage to the homestead that can afford it, and we have all had in our homes a fidelity on the part of such employes as will stir our gratitude as long as life shall last. How they watched in time of sickness and always gave the medicine at the right time, and but for their vigilance there are members of our families now living who would long ago have disappeared from the home circle. Blessed the ships that brought those employes to our shores! And who will ever do justice to those who were affectionately called and I believe are still called the "mammies" of the south? I have had governors and senators of the United States with tears in their eyes talk to me about those old colored women of the south who rocked them in their cradles and bound up their wounds when they got hurt, and wept with them at graves, and looked in from the hall door at the weddings, and greeted them home from college or from the wars with motherly endearment. Ask those who know them best about those old "mammies." We have all had in our employments those so near and dear

to us that we went to them in childhood and told them all our griefs and all our joys, and they sympathized with copious tears and resounding laughter.

The Mistake of Mothers.

But no one can take a mother's place, and it is an awful mistake that that mother makes who sacrifices home duties for any church meeting, however important, or any hospital, however merciful, or any outside benevolence, however glorious and grand. Not understanding this, we mistake when we try to give statistics as to how many Christians there are in our churches in the world. We understate the facts. We look over our church audiences on the Sabbath or our weekly service and conclude that they represent the amount of piety in that neighborhood. Oh, no! There are many most consecrated souls that are not found in churches. Look into those houses with large families of children and little or no hired help. For much of the year there is some one ill, and a special guardian care is requisite. How much time can that mother give to churches and prayer meetings when most of the family are down with scarlet fever or have colds that threaten now one kind of disease and now another? That mother watching at home as much pleases the Lord as the mother who at church takes the sacrament or in the mission school tells the waifs of the street how they may become sons and daughters of the Lord Almighty. That mother at home is deciding the destiny of the state by the way she leads that boy into right thinking and acting and is deciding the welfare of some future home by the example she is setting that girl, and though the world does not appreciate the unobserved work heaven watches and rewards. On the other hand, you have known women who are off at meetings humanitarian and philanthropic, planning for the destitute and the outcast, while their own children went unwashed and unkempt, their garments needing repairs, their manners impudent and themselves a general nuisance to the community in which they live.

The Distribution of Scandal.

One bad habit these gadabouts, masculine or feminine, are sure to get, and that is of scandal distribution. They hear so many deleterious things about others and see so much of wrong behavior that they are loaded up and loaded down with the faults of others, and they have their eyes full, and their ears full, and their hands full, and their mouths full of defamation. The woman who is endowed of gossip can so easily untie her bonnet strings and sit down to spend the afternoon. A man can afford you a cigar as a retainer if you will patiently hear all he has to say about those who cannot pay their debts, or are about to fail, or are guilty of moral mishap, or have aroused suspicion of embezzlement. All gadabouts are peddlers, who unpack in your presence their large store of nux vomica and nightshade. Such gadabouts have little prospect of heaven. If they got there, they would try to create jealousy among the different ranks of celestials, and make trouble among the heavenly neighbors, and start quarrels seraphic, and would be on perpetual run, now down this street and now up that, now in the house of many mansions, and now in the choir of the temple, and now on the walls, and now in the gates, until they would be chased down and pushed out into the pandemonium of backbiters and slanderers after Jeremiah had addressed them in the words, "Why gaddest thou about so much to change thy way?"

Practical Suggestions.

Now, what is the practical use of the present discourse? This: Where, as so many have ruined themselves and ruined others by becoming gadabouts among occupations, among religious theories, among churches, among neighborhoods; therefore, resolved that we will concentrate upon what is right thought and right behavior and waste no time in vacillations and indecisions and uncertainties, running about in places where we have no business to be. Life is so short we have no time to play with it the spendthrift. Find out whether the Bible is true and whether your nature is immortal, and whether Christ is the divine and only Savior, and whether you must have him or be disappointed, and whether there will probably ever be a more auspicious moment for your becoming his adherent, and then make this 12 o'clock at noon of November 25, 1900, the most illustrious minute that you will ever have passed since the day of your birth until the ten millionth cycle of the coming eternity, because by complete surrender of thought and will and affection and life to God through Jesus Christ you became a new man, a new woman, a new soul, and God the Father, and God the Son, and God the Holy Ghost, and all angeldom, cherubim and seraphim, and archangel became your allies.

Chinese Belles Well Painted.

A Chinese belle on special occasions will entirely bedaub her face with white paint, adding rouge to the lips and cheeks in such profusion that she looks more like a painted mask than anything human. Her eyebrows are blackened with charred sticks and arched or narrowed in accordance with her idea of beauty.

Opens Public Schools to Girls.

Andorra, a little republic in the Pyrenees, has marked the end of the century by opening its public schools to girls for the first time. The French government contributes \$200 to the school's support.

THE SUNDAY SCHOOL.

LESSON X. DEC. 9.—MARK 10: 46-52.

A Glance at the Journey of Jesus Toward Jerusalem—Blind Bartimeus, the Beggar—A Parable of Salvation—Parables.

46. "As he went out of Jericho," Luke says, "as he came nigh unto Jericho." That is, simply "while he was in the vicinity of Jericho." "Blind Bartimeus, the son of Timeus, Bar—son, Bartimeus means son of Timeus, but was used as a proper name, like our Johnson or Thompson." "Sat by the highway side." Because there were many people who saw his need, and especially now as the crowds were thronging in this main thoroughfare to Jerusalem. "Begging." In those days there was almost nothing a blind man could do to earn a living. (See Luke 18: 35.) "Students and unexpectedly sometimes our greatest opportunities come to us."—Glover. The blind man heard a great multitude going past the place where he was begging, and inquired what it meant (Luke), and was told "That it was Jesus of Nazareth." "He had heard of him before—heard of healings wrought by him, of blind eyes opened, of dead men raised." "He began." "Immediately, as soon as he heard this, said to Gregory, 'Go to the man who has just been hindering him.' 'They call the blind man.' No doubt cheerfully and gladly, now that they know it is the will of the Master, 'He of good cheer, for 'cheer', 'rise, he calleth thee.' They knew now that the blind man would see, and would cheer him as if his sight were certain."

49. "And Jesus stood still." Whatever others might do, Jesus never refused to listen to a call for help. "And commanded him to be called." Not by calling the man who had just been hindering him. "They call the blind man." No doubt cheerfully and gladly, now that they know it is the will of the Master, "He of good cheer, for 'cheer', 'rise, he calleth thee.' They knew now that the blind man would see, and would cheer him as if his sight were certain."

50. "And he, casting away his garment," "This was his cloak, or mantle, which he often used by the poor at night for a covering, and which the law of Moses gave them a special claim to, that it should not be kept from them over night when it was given as a pledge." Jacobus, "Rose." "Sprang up." In the V. "cheer", "rise, he calleth thee." They knew now that the blind man would see, and would cheer him as if his sight were certain."

51. "And Jesus . . . said unto him, 'What wilt thou that I should do unto thee?' "He as well as the rest knew exactly what he sought, but for the sake of others in need, and for the sake of the man himself, Christ will elicit a still clearer prayer, and make the noble faith of the man shine forth."—R. Glover. "The blind man said unto him, 'Lord,' 'Beter, 'Rabboni.' My Master, as in the R. V. 'That I might receive my sight.' This was the one great thing he desired, for entailed within it lay rich and countless blessings. No earthly gift was of value beside his sight."

52. "And Jesus said unto him." At the same time touching his eyes (Matt. 20: 34), as a means of communicating the power, as an aid to the blind man's faith, and to show that the healing came from him. "Go thy way, thy faith has made thee whole." "Necessarily a command to depart, but a token that his prayer was granted.—Schaff. He could go wherever he would without any guide. At the same time he had much to learn about seeing. When a blind man first sees he cannot tell distances, he has no perspective, he cannot tell a landscape from a flat picture. 'Thy faith hath made thee whole.' Complete, sound, nothing wanting to perfect physical manhood. He had also a faith, by calling on Jesus, by recognizing him as the Messiah, by perseverance."

Like Bartimeus, the sinner is blind, poor, helpless to cure himself, deprived of the largest and fullest life. He sometimes, like some of the Laodiceans, may say, "I am rich, and increased with goods, and have need of nothing; and know not that he is 'wretched, and miserable, and poor, and blind, and naked' (Rev. 3: 17). The sinner is blind to his best good, to the great spiritual realities of heaven and hell, to true holiness, to the possibilities in his soul, to the joys and glories of a religious life, to the highest motives to eternal life. He thinks sometimes that he is broad, but spirals of blindness narrow, and restrict, and darkens the soul. The sun and stars are hidden. He loses the ideas of distance and the relation of things. He cannot go through life alone in safety. Note one point of difference. Bartimeus' blindness was a misfortune. The sinner shuts and blinds his own eyes.

The first step toward a better life is the realization of his true condition and needs. Bartimeus heard others telling about the blessings of sight, and speak of things which he had but faint conception. He heard them going around freely where he could only grope. He realized his situation, not fully, but enough to make him long for sight.

Jesus had been preaching and healing for three years all around him, but he had not realized it enough to go far to seek him. But now he learns that Jesus is about to pass by. And it was the last time. There was great excitement; crowds were gathering around Jesus and making him known to those who would otherwise have taken no notice of him. Excitement in a community, a roused and intense interest is often necessary to wake up the souls of men who have been indifferent. So Jesus of Nazareth often passes by where we are. He comes near by the presence of his Holy Spirit, especially in times of revival, in public worship, in prayer meetings, in private devotions, in his providence, in the conversion of friends, in sickness, and in many other ways. Every one, doubtless, has some special opportunity, and life and death are in the balance.

Sheep Ranches for South.

The discovery that sheep flourish in Patagonia and Tierra del Fuego has led to the stocking of enormous and very profitable ranches.

A FEW IFS.

If envy was dead—
If people would only think—
If life's concert could be played with fewer discords—

If civilization meant contentment more than desire—

If there was more rubber in heels and less in necks—

If a square man could more often get round the world—

If our moral law for both sexes were the social rule—